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President Lincoln's Last Inaugural.

We referred last week to this remarkable paper; but the death of its author has invested it with so much interest, that we give place to the document entire. The confidence which it breathes in the justice of our cause, the calm trust in God's protecting providence, the marked submission to the Divine will, the malice toward none, the charity for all, will be held in lasting remembrance as characteristics of the martyr President:

Fellow Countrymen:—At this second appearing to take the oath of the Presidential office, there is less occasion for an extended address than there was at the first. Then a statement somewhat in detail of a course to be pursued, seemed very fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented.

The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this, four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it; all sought to avoid it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war—seeking to dissolve the Union and divide the effects by negotiation. Both parties deprecated war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish; and the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest, was the object for which the insurgents would rend the Union even by war, while the Government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding.

Both read the same Bible and pray to the same God, and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has his own purposes. "Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh." If we shall suppose that American slavery is one of these offences, which in the providence of God must needs come, but which having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those Divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may soon pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so, still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

For the Presbyterian Banner.

Paul's Strait and Choice.

There is no stronger or more universal desire than the desire to live. It remains, too, after the loss of all that ordinarily clothes life with attractions. Even where a thousand ills conspire to make it sorrowful, we still cling to it with a firm grasp. This desire is not wrong, in itself, and by its motives it may be highly praiseworthy and honorable. It may, also, in a way rational and right, be subjugated, and controlled, and modified. Faith in the doctrine of immortality, with personal hopes of a blessed future life, may even counteract the attractive influences that draw us to this world as the scene of our being.

This was Paul's condition when, persuaded that it was a gain for him to die, he had a desire to depart and be with Christ. He wished to be with his Saviour, to see him as he is, to be like him, to be freed from sin, and exempt from temptation and sorrow. Death was all that stood between him and this blessed immortality. It is not wonderful that with his energetic faith and brilliant hopes he should be willing to encounter death, that he might reach what was beyond it.

But there was another scene presented to his view, that appealed to another element of his Christian character. A world lying under the iron sceptre of sin was to be emancipated; an infant Church was to be protected, and guided, and taught; a work for Christ was to be performed; a timid and menaced flock was to be guarded against dangers, and led into green pastures. In view of these claims, he admits their justness and importance, and they demand of himself. "To abide in the flesh is more needful for you."

These drawings toward this life and the future life, toward earth and heaven, were the cause of his noble perplexity. Hence came his transient hesitation, in making his choice. He was in a strait betwixt the two. The magnanimity of his Christian character has its complete manifestation in the choice that followed his suspense. He foregoes, for a time, his own highest enjoyment, that, in obedience to the will of Christ, and the impulses of a true benevolence, he may promote the welfare and joy of the Church of God on the earth.

What an honorable example of the awakening and benevolent influence of true religion on the heart of man. This is truly the mind of Christ in his disciple. Earth has gained the Apostle, in this competition with heaven. But it was not for its joys, its wealth, its honors. These proffer no charms able to draw his heart from its fellowship with the heavenly blessedness. Heaven has lost none of the attractions which caused him that to die would be gain. Yet, for his brethren's sake, for usefulness in the world, that he might labor and suffer in glorifying his Saviour and in winning souls to him, he is willing to postpone his own entrance into the very gate of the celestial city, which he had reached by a toilsome and painful pilgrimage, and without a shadow of discontent flitting over the cheerfulness of his face, plunges again into the activities of the Christian work and warfare, for his brethren's "furtherance and joy of faith." No magnanimity can exceed this. But such magnanimity is possible only to a vigorous faith, bright hope, and high benevolence. J. F. M.

For the Presbyterian Banner.

The Presbytery of Saltsburg.

The Presbytery of Saltsburg, at West Lebanon, on the 13th inst., appointed Rev. John Stark, and Elder Robert C. Martin, Commissioners to the General Assembly.

The following preamble and resolutions were unanimously adopted, viz:

WHEREAS, A terrible and most gigantic war was four years ago forced upon our nation by the unprovoked and rebellious attack upon Fort Sumpter, and whereas this Presbytery, although most heartily with our country during all the progress of trying events that have occurred during the war, has never put on record any expression of sentiment in regard to it; and whereas we deem it greatly expedient that such a record be now made, to be read by future generations, expressive of our gratitude to God in view of the past history and present aspect of these times of trial; and whereas we regard ourselves eminently bound to give utterance to our views in respect to the moral aspect of our governmental affairs, we adopt and record the following resolutions, viz:

1. That this war, the result to the nation of a necessity arising from a wicked attempt of hostile forces to destroy our national life, has had, and still has, our truest and most earnest sympathy and our cordial practical coöperation; and even in its darkest hours we have never for a moment lost our wavering confidence for triumphant results.

2. That we have clearly seen the hand of God in the history of this war. Its most portentous events have manifested his favor. His fiercest smitings have been in mercy. His trying dispensations have been urging on the progress of our common humanity to that goal of perfection to which it is destined.

3. That in pursuance of our duty and high privilege we hereby express our heartfelt gratitude to God for the agents he has called out and the wisdom he has given them in conducting our civil and military affairs, causing them all to work together toward a righteous and honorable peace.

4. That we express our heartfelt gratitude to God in view of the manifest proofs and results of this war, as it has displayed God's absolute sovereignty in civil government; as it has consequently dissipated those false and pernicious systems that arose from infidelity aiming to divorce God from the nation; and as it has wiped out the curse of human slavery and rendered our country truly the land of the free.

5. That the recent overthrow of nearly all the military forces of the rebellion constitutes a most encouraging Providence. We thank the Lord, for truly his own hand hath done it. Truly we, and the nation to which we belong, may well exclaim with profoundest gratitude and joy, "The Lord hath done great things for us, whereof we are glad."

6. That we thankfully acknowledge the goodness of God, in that he hath raised up the Christian Commission as an instrumentality of his grace in the army, and in giving it such means by which to operate, and such avenues of access to the minds of the soldiers, and to those upon the soldiers under its influence, that a great and blessed work of salvation has been developed, in which vast multitudes have believed and turned unto the Lord.

7. That we recognise vast responsibility as arising to the Church from the issues of this war. In it God's work appears leveling down the mountains and filling up the valleys; and his call to the Church is, "Arise and shine, for thy light is come, and the glory of the Lord is arisen upon thee." Christianity is to be exhibited upon a high level of practical attainments. Christian people will have to realize more clearly and illustrate more fully the idea of living unto the Lord. The signs of the times admonish us that now it is high time to awaken out of sleep. Let us gird up the loins of our minds and put on strength, that we may give a proper response to the voice that calls us to the help of the Lord, to the help of the Lord against the mighty.

Messrs. John A. Calhoun and Virgil G. Sheely were licensed to preach the Gospel.

SUPPLIES APPOINTED.

Clarksburg—Have leave to employ Rev. D. Harbison, as stated supply for one year.

Washington and Rayne—Rev. Mr. Bollman, till next meeting of Presbytery.

Concord—Mr. Jones, third Sabbath of May, (to declare the pulpit vacant,) with leave to procure other supplies.

Bethesda—Mr. Kennedy, as stated supply for one year.

Currie's Run—Mr. Hennigh, as stated supply for six months.

Harmony and E. Union—Mr. Sheely, as an evangelist, four months.

Cherry Run—Mr. Jones, third Sabbath of April, with leave to procure other supplies.

Mahoning—Mr. Ewing, third Sabbath of May.

Appleby Manor—Mr. J. E. Caruthers, first Sabbath of June.

Crooked Creek—Mr. Morgan, third Sabbath of June.

Plum Creek—Mr. Towsend, second Sabbath of May, (to declare the pulpit vacant,) with leave to procure other supplies.

Pine Grove—Mr. John Caruthers, at discretion, with authority to disorganize, if deemed expedient.

Strongstown—Mr. McElwaine, at discretion, with authority to disorganize, &c.

Mechanicsburg—Mr. Woodend, second Sabbath of May, to administer the Lord's Supper, with leave to procure other supplies.

Gilgal—Mr. Hennigh, third Sabbath of May, (provisional).

Marion—Mr. Kirkpatrick, fourth Sabbath of May, (provisional).

Collections for Domestic Missions to be taken up at Cherry Run, Mahoning, Appleby Manor, Crooked Creek; at Harmony, East Union, and Mechanicsburg, for Foreign Missions.

Rev. Messrs. Ewing, Irwin, McElwain, and Woodend, with Elder Isaac Rhea, were appointed to labor under direction of Christian Commission, in the army.

Rev. J. E. Lapsley was dismissed, to connect with the Presbytery of Western Reserve.

Presbytery adjourned, to meet at Centre on the first Tuesday of July.

For the Presbyterian Banner.

An Army Letter.

HEADQUARTERS, Dismounted Detachment, 17th Pa. Cav., Charleston, Va., April 10, 1865.

EDITORS BANNER:—I have thought that a few lines from this department of the army, would be interesting at least to some of your readers. I arrived at the headquarters of this detachment of the Regiment, on the morning of the 23d ult. Found them in Camp Remount, Pleasant Valley, Md., two miles from Harper's Ferry. This I found in some respects an unpleasant camp, on account of the high winds occasioned by the gaps in the mountains; but a very pleasant place, on account of the religious interest among the soldiers. The Christian Commission have a chapel tent, which will contain some three hundred men. Services are held in the chapel twice on the Sabbath, and also every evening in the week. The tent was generally well filled, sometimes to overflowing. Many hopeful conversions have taken place there, and it is refreshing to hear the soldiers rise to these meetings and testify to the preciousness of the Saviour, and his faithfulness in sustaining them, in camp and in the battle. The services are conducted by the delegates of the Commission, assisted by the chaplains. We remained in this camp until April 3d, including two Sabbaths. On these Sabbaths, in addition to giving assistance in the chapel, I preached once each Sabbath at Brigade Headquarters, to large and attentive audiences. The men are greedy for the Gospel.

On Monday, the 3d of April, I went, in company with some brethren, to visit the "Antietam Battle-field,"—was shown over the ground by a Mr. Good, of Sharpsburg. This gentleman has a list of the killed that were buried on the field, both Union and Rebels, and pointed out to us all the places of interest, where the most deadly strife was waged between the contending armies. One of the most interesting of these, is "Bloody Lane," where the rebels were piled up, to use his own language, "shin-deep." On our return to camp, we found our Regiment had removed to this place, Charleston, Va.

This town has become famous, more than any thing else, from its being the place where John Brown was tried, condemned, imprisoned, and hung. The courthouse in which he was tried, the jail in which he was imprisoned, and the scaffold on which he was hung, are all demolished by Union soldiers. Almost everything wooden about them, has been carried off. The citizens here appear to be in a strait-ened circumstances, but nearly all are bitter "Secesh," and dearly have they paid for their rebellion against the mild Government of the United States. The fall of Richmond, when announced here a few days ago, produced great enthusiasm among our troops, and equally great depression among the citizens, some of whom, it is said, have taken their beds, and are unable to be about since.

On Sabbath, the 9th inst., the day was raw and damp, and I conceived the idea of worshiping in church. Upon inquiry among the citizens, I learned that all the churches in the place, only one was in a condition to be used, (the rest having been used as hospitals in times past). This one was the Presbyterian. As the bell rang for church I went over, and called on the pastor, Rev. —— Dutton, and told him, as politely as I could, that we would like to occupy the house at 3 o'clock, P. M., to which he agreed that it would be at our service. Accordingly, an announcement was made that the chaplain would preach in the church at 3 o'clock P. M., and the citizens were invited to attend.

Our service went on as at home, except that very few of the citizens were in attendance. Quite a good congregation of our own boys, however, were there, and we found it good to be there. The duty assigned to our regiment is to picket the railroad at this point, and keep off guerrillas. There is a block-house here, for the defence of this station. But one attack has been made on our pickets since we came here, in which one of our men was wounded, and he wounded the man who shot him. We have learned that both are since dead.

We get occasionally some religious newspapers, but I have not seen the pleasant face of the *Banner*. Could you send us a few copies. This morning salutes have been fired at Harper's Ferry, and now at 11 A. M., firing is going on in the direction of Winchester. This is said to be in honor of the surrender of Lee's army.

As the mail came in at 3 o'clock P. M., truly, our conjectures were confirmed—Lee has surrendered his army to Grant. This evening an order comes for us to move back to Camp Remount; but how long we will remain there, or whither we shall go from there, the future must reveal. Army life at best is a kind of Gipsy life; but this is true especially of cavalry. One thing that a soldier now learns, is to go just where he is ordered, or die in the attempt. If anything of interest turns up, you may hear from me again—that is, if the war lasts a little longer. Very truly,

Yours, &c.,

R. S. MORTON,
Chaplain 17th Pa. Cavalry.

FROM OUR LONDON CORRESPONDENT.

APRIL 1st, 1865.

WEATHER AND HEALTH.

All over Europe, there has been a Winter of extraordinary length and severity. The sun has seldom been visible, and the stars, always *behind* the clouds, because of their obstruction have withheld their shining. In regions hitherto regarded as mild and specially adapted to invalids, the snow, the frost, the rains, a ceaseless vicissitude of discomfort has prevailed. The consumption, as fuel, of wood on the Continent and of coal and peat in Great Britain and Ireland, has been far above the average. The East winds, particularly at the recent ecclesiastical period, were searching and piercing beyond precedent, and on our eastern coasts

"The sea around was black with storm,
And white the shore with snow;"

while, shipwrecked vessels and drowning mariners attested the fury of the gale.

Epidemic sickness has generally prevailed, although there has been nothing like plague, and its trembling attendant Panic Fear. But many useful lives have thus been taken away; and many parents have been robbed of their children. When I was at Cannstadt, a very affecting visitation came upon a respectable Jewish merchant's family. He had three boys—two sunk within a week, of scarlet fever. I saw the funeral of the second, and marked the mortuary cloth over the coffin, covered with words in letters of gold, to the Hebrew tongue, expressive of the hope of resurrection. But I thought with pain that the parents had not received Him who is the Resurrection and the Life, and who said: "He that believeth in Me, though he were dead, yet shall he live," and who, as "The Consolation of Israel," has been found so sweetly near, and so graciously supporting, by *Christian* parents in the hour of *their* bereavement. Since I left, I have heard with pain that the third and last son in this Jewish household, has died also.

POLITICS AND CHURCH MATTERS.

There are foreshadowings of the inevitable Parliamentary Reform, as to representation, which will follow the next general election. That—with all its excitement and turmoil, as well as its opportunities and temptations to popular license, and to occasional bribery and corruption, where, in boroughs especially, *part* of the constituency is venal—will come off in the Autumn of the present year. Meanwhile Lord Palmerston holds the sceptre of a Prime Minister, and wields it with mingled prudence and vigor. The debate on our relations with Canada, *quoad* the United States, was remarkable for its solemnity, seriousness, and sense of responsibility. There was only one transgressor; that is Lord Robert Cecil, eldest son of the Marquis of Salisbury, a High Churchman and a Tory, who generally speaks with severity toward his political opponents. He has been—because a Tory—a Southern sympathiser. One good result, however, came from his speech—it prompted, or rather decided Mr. Bright, M. P., who had intended *not* to speak, to rise and deliver an address, which lasted an hour and a quarter, and which, for its tone, temper, and lofty views as to the joint mission of America and England in the civilization of the world, was at once worthy of the occasion, and of the subject.

A more recent debate on the defences of Canada, was got up by old Sir John Tyrrel and Mr. Berkley. The former—as I myself have seen—saw once after the war between the South and North broke out—hoisted the Confederate flag upon the top of one of the loftiest oaks of his ancestral domains, in Essex. He is a "preserved specimen" of "a fine old" Tory,

"All of the olden time,"

whose race is more and more dying out in the sense of opposition to Free Trade, and protests against the least change or reform, either in Church or State. The note sounded by the pair mentioned, was one of alarm and anger, and found no response in the House of Commons, except from certain *unique* gentlemen of the same School. There were ringing cheers, on the reading aloud of a telegram—just received by Mr. Cardwell, the Minister, for the Colonies—announcing that the notice with regard to the Treaty in connection with the Lakes had been withdrawn by the Government at Washington.

Lord Russell, in a speech in the Upper House, gave full explanations of the past, as to some points raised by Mr. Bright in his speech. Earl Russel has been in kindly accord with the American Ambassador, Mr. Adams, for a long time past, and has always believed in the success of the North, and in the abolition of Slavery.

THE IRISH CHURCH

Is regarded as a great anomaly by nearly all political parties. It has a revenue of from half to three-quarter million sterling. In some parishes, as in the North, the population is considerable. In Dublin, there are 100,000 Episcopalians, and the gentry mainly belong to that communion. But the fact remains that, as Sydney Smith wittily said, it is too, often and dense masses of Romanists—the parishes in parts of Leinster and over Ulster, but like John the Baptist in the wilderness, and a "crying to the cassocks" of the empty pews.

There has been a sharp debate already, as to the Irish Church, and it will be resumed on the session closes. "What would you do with the endowments?" cries the *Times*, even if you could disestablish the Irish Church. The *Times* is very bitter toward the Irish clergy, and thinks it a caricature on the established Church in England. Every creature has its caricature—man has the monkey, the horse the ass, and so on. The clergy, he holds, are *not learned*; they often are heard, in a stronger caricature, making personal attacks—in the revenge of a private feud—on some family or families in their own parish and congregation.

All this, and more, is very unjust. I am bound to say, from a wide survey of both Churches, that of the two, the Irish Church is the most efficient and the most evangelical. "High Church" is little known in Ireland, although Archbishop Trench, who has given himself over to a bigoted Archdeacon, is marring the reputation and invading Christian liberty, in his attempts to hinder pious clergymen from holding "Scripture Readings," or attending united prayer-meetings. As for Tractarianism, the Irish Protestants would not endure it. As good old Bishop Daly—the friend of the Bible Society in its early struggles to do good—they have "got too much of the *real* thing," that is, Popery, to welcome its Puseyite imitator.

But still there remain enormous revenues distributed among men who live largely in a hostile camp. Great stress is laid on the depletion of Romanism in Ireland, and on the relative numerical increase of Protestants in consequence thereof. But this does not tell much as an argument. The fact remains, that about 600,000, or a little more, Episcopalians receive all their endowments, and are lords in a land, where more than 5,000,000 Roman Catholics still remain.

The Romanist leaders profess that they don't want any part of the endowments, and affect to be "voluntaries." I don't believe a word of such pretensions. Dr. Cullen longs to appropriate all the old church property with its parochial endowments, and but bides his time. It is said that the Romanists have taken the greatest interest in the "restoration" of St. Patrick's cathedral, Dublin—the work of Mr. Benjamin Guinness, whom the Queen, in recognition of his noble expenditure of £100,000 on the cathedral, coupled with his eminent public and private virtues, is about to create a Baronet. Priests have come to the cathedral privately, to inspect it, and doubtless the dream is indulged in that Rome in Ireland shall, in reference to St. Patrick's cathedral and the tithes generally, have "her own again."

MR. GLADSTONE.

The Chancellor of the Exchequer, when fresh from Oxford, wrote a famous book, advocating Establishments. Macaulay the Historian, wrote a critique on his book, which was an extraordinary specimen of satire and argument. Gladstone has outgrown his once early theoretic views, is more tolerant of Dissent and Dissenters, and is personally pure and God-fearing. He is the hope of Reformers and of Ecclesiastic Renovators, also. In a recent speech on the Irish Church and its abuses, he has "flattered" the whole Church of England, and especially Whiteside and other Irish orators of an Orange hue of politics. It is evident that he has made this speech with a view to the next general election, and with the design of familiarizing the public mind with the necessity of a reform as to the Irish Church. When Palmerston abdicates, either by death, or resignation, Gladstone, if spared, will, I believe, reign in his stead.

RAGGED SCHOOL FRUITS.

The twelfth annual distribution of prizes and prize cards to those who once were in the London Ragged Schools, and who had kept their situations for twelve months, took place lately in Exeter Hall. No less than 520 of this class defiled across the platform, in front of the Earl of Shaftsbury, the Chairman, who to the teachers of the respective classes, handed the rewards for the successful candidates. Within the twelve years, 6,096 persons have been thus rewarded. They—once outcast children, orphans, or with drunken or criminal parents—prove themselves excellent, trustworthy servants. Many of them occupy places of confidence in the City of London, and are trusted with valuable property—in the form of goods or money carried from one place of business to another. The Certificate is a testimonial of great value in assisting them to rise from a lower grade of employment to a higher position.

There are now 25,000 Ragged School children in London at least; but very large numbers of children destitute and exposed to temptation, need to be similarly rescued and trained. Great efforts are being made in that direction, as well as to Sunday Schools in the metropolis. The population within the twelve miles circle, is now 3,000,000 of souls. No wonder that there should be, in such a mass, thousands of children ready to perish. The workers, however, "never despair," and with rare self-denial, persevere.

BIBLE STAND AT THE CRYSTAL PALACE.

The Bible stand was first of all set up in June, 1862, in order to distribute New Testaments, Gospels, Epistles, and Psalters, to men of different tongues and nations—foreigners coming to London to see the International Exhibition at Kensington. At the end of November of the same year, when the Exhibition itself was closed, the stand was removed to the Southern Transept of the Crystal Palace at Sydenham, and ever since, it has been a flowing fountain to many people. In a letter which I have received from the excellent young man, a Christian Israelite, who is the distributor, he says, "I am glad to inform you that, since its establishment in the Crystal Palace, among the Jews" (alone) "up to the 31st December, 1864, the number amounts to 3,224 New Testaments or portions thereof, and 11,885 Scripture cards." Previously, Mr. Alexander had written me:

"The Hebrew department at the stand continues to be visited as usual, and while to some Jews it is an offence, to others it is a pleasure and delight. Results are manifesting themselves in various forms: as for instance, copies are conveyed by foreign Jews to their respective countries, and circulated among their own brethren. Some Jews residing in London have become regular sojourners, soon after receiving the New Testament, and are now visiting me regularly for the purpose of obtaining Scriptural proof that Jesus is the Christ; others have come inquiring for a Christian missionary. We are aware of some who never desisted till they found out a missionary, and so at that moment pose anxious to be satisfied, of the truth of Christianity. Others *have already decided*, and are on the eve of becoming the teachers of the Gospel to their own brethren, while *one went last week to commence his labors at Manchester*. This is unquestionably a man is quite an ornament to the Church of Christ, and this has been the result of receiving (for the first time in his life,) a New Testament at the Bible Stand."

As to circulation elsewhere, and among other people, the writer says, "The Lord has opened to us a door of great usefulness in Italy, and we have been enabled to send 57,000 Gospels and of the Epistles to the Romans in the Italian language, which are now being distributed by Christian men and women both in the principal cities and in rural districts. Letters from Italy state that the work is wonderfully blessed, in stirring up hearts and minds formerly indifferent to the questions of personal religion. * * * The Committee of the Bible Stand have resolved to send this year 100,000 Gospels to Italy, and to complete that number, 43,000 copies are about to be forwarded."

LAY PREACHING

Is still carried on by the agents of the Open-Air Mission and other evangelists—even in Winter the former go into back streets, accompanied by helpers who *sing* hymns and attract attention to the announcement of solemn texts of warning and also of gracious invitation. In the districts—such as Somerstown and Spitalfields—where Sunday trading goes on, these preachers have lifted up their voices with great courage and constancy, and thus many have heard of sin and a Saviour, who otherwise would not have been accessible.

At Willis' Rooms, St. James' Square—a fashionable centre in the West End—Captain Trotter, Mr. Brownlow North, and other gentlemen of rank, have begun a series of addresses, thoroughly evangelical and earnest, to the *upper* classes. These addresses are delivered every Monday afternoon at 3 o'clock. The power and presence of the Divine Spirit have been marvellously manifested in past years. The men themselves live very near to God, and have a consecrated eloquence, accompanied by the clearest mode of statement as to the way of life—in opposition to ritualistic and sacramental notions—which startle the formalist churchgoers, and furnish to secret anxious ones the very thing needed for their closing with Christ and receiving a present salvation.

Lay preaching also by officers of the army and ex-officers is being carried on at the Aldershott's Camp, about twenty five miles from London, in the county of Surrey. A Missionary Hall has been erected, and many soldiers have thus been converted, and are now earnestly seeking the salvation of others.

COLENSO.

Judgment was given last week, by the Lords of the Judicial Committee of Privy Council, to whom the matter had been referred by the Queen, acting in her capacity as the temporal head of the Church of England—the question to be decided being, whether Dr. Grey, Bishop of Capetown, had a legal right to pronounce sentence of deposition on Dr. Colenso, Bishop of Natal. The sentence passed by Bishop Grey is now declared to be null and void. A Royal patent in 1853 had indeed been issued, by which the Bishop of Capetown was created "a metropolitan" bishop, giving him jurisdiction over other bishops in his province, which included Natal. Moreover Dr. Colenso had actually taken the oath of obedience. But it now appears that the Crown could only nominate a Bishop, but could and cannot, *in the Colonies*—unless by special Act of Parliament—assign to such Bishop a diocese, or invest him with any power whatever. So that Bishop Colenso is no longer—by this decision—Bishop of Natal; and if any persons submit to the authority of either prelate, it is simply a matter of voluntary choice. "It was not," says the Judgment, "legally competent to the Bishop of Natal, or to the Bishop of Capetown, to accept or exercise any such jurisdiction."

Dr. Grey had pleaded that, while the Church in South Africa was connected with the Church of England, it was independent of the State, and therefore he had the right, as a Bishop at the head of his Synod, to try, and also to condemn one who was proved to be a heretic. It was by a mistake of the Crown lawyers that he was nominated a metropolitan at all, and now he is himself without a diocese!

The Broad Church party have little to boast of; the *doctrinal* truth or errors of Colenso are not touched by it. He is going back to Natal, and will find himself in an anomalous position—the mass of the clergy ignoring him, and himself a Bishop so called only, *without* supervising power.

The bearing of the Judgment is more and more to increase the tendency *Rome-ward* of one section of the clergy, and also to disgust High Churchmen, who want power uncontrolled in order to be tyrants. Dr Grey is a man of this type. He

"Assumes the god,
Affects to nod,
And shakes the spheres."

At least he has tried to do so, and failed.

DR. TEMPLE,

Head Master of Rugby School, has preached at the people's services in St. Paul's Cathedral. In his sermon, the doctrine of the Atonement was "conspicuous by its absence," and "conscience," being that which reflects the image of God, is made the standard of right and wrong, truth or error. "An earnest love of the truth" is put forth in such a way as to make *sincerity* of conviction, or *honest* doubt, safe and praiseworthy. J. W.

Tired of Life.

O, there are moments when I long to go,
When this life's burdens seem too great to bear;
My feet are weary of this hard, rough way,
And disappointment meets me every where.

O, for that land where tears may never fall,
Where earthly sorrows seem as dreams all past,
Where weary hands and feet may rest at last!

But stop! What right have I to this sweet rest?
May laborers ask their hire ere they have earned,
Or cry for rest when for themselves they've wrought,
And earnest labor for the Master shunned!

What is it makes my feet so tired and sore?
Is it from running swift to do his will,
Or from a long, hard chase for glittering dross,
That I my cherished treasure-cup may fill?

Hands weary! Is it from the tears they've wiped,
Or pointing weary to the living way?
Or are they weary gathering flowers that fade,
Or grasping joys and hopes which will not stay?

Whence doth this grief and disappointment come?
Is it that men will put my Lord to shame,
Or has proud self been overthrown and baffled?
In some desire for ease, or love, or fame?

O, self has been my end, my aim, my god!
No wonder that I cry for rest and peace!
But dare I hope the heavenly rest to gain,
When wearied out in such a cause as this?

O, let me turn, and learn to prize my life,
Because for Jesus I may spend it all,
And count the longest, hardest life but short,
And all my griefs and sorrows light and small!

Then, when I've labored through the heat and cold,
And brought my sheaves in patience to His feet,
Then may I lay my head upon his breast,
And know the laborer's rest so full and sweet.

Sabbath Physiology.

Rest is an invariable law of animal life. The busy heart beats, beats ever, from infancy to age, and yet for a large part of the time it is in a state of repose.

William Pitt died of apoplexy at the age of forty-seven. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to the affairs of State. Sabbath brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable for explanations and defence of the public policy. Under such circumstances it was his custom to eat heartily of substantial food, meat highly seasoned, just before going to his place, in order to afford the body that strength, and to excite the mind to that activity deemed necessary to the highest tension. Both brain and body perished prematurely.

Not long ago, one of the most active business men of England found his affairs so extended that he deliberately determined to devote his Sabbaths to his accounts. He had a mind of a wide grasp. His views were so comprehensive, so far seeing, that wealth came in upon him like a flood. He purchased a country seat at a cost of four hundred thousand dollars, determining that he would now have rest and quiet. But it was too late. As he stopped on his threshold, after a survey of his late purchase, he became apoplectic. Although life was not destroyed, he only lives to be the wreck of a man.

It used to be said that a brick kiln "must" be kept burning over Sabbath, it is now known to be a fallacy. Even now it is a received opinion that iron blast furnaces will bring ruin if not kept in continual operation. Eighteen years ago an Englishman determined to keep the Sabbath holy as to them, with the result, as his book testified that he had made more in six days than he did before in seven; that he made more iron in a given time, in proportion to the hands and the number and size of his furnaces, than any establishment in England which was kept in operation during the Sabbath.

In our own New-York the mind of a man who made half a million a year, went out in the night of madness put upon it by a variety of enterprises, every one of which succeeded.

"It will take about five years to clear them off," said an observant master of an Ohio canal boat, alluding to the wearing out influences on the boatmen, who worked on Sabbaths as well as on other days. As to the boatmen and firemen of the steamers on the Western rivers which never lay by on the Sabbath, seven years is the average of life. The observance, therefore, of the seventh portion of our time for the purpose of rest is demonstrably a physiological necessity, a law of our nature.—*Hall's Journal of Health.*

Plain Preaching.

The *Watchman and Reflector* prints the following as part of a sermon by Chrysostom, fifteen hundred years ago, in Constantinople:

"The rich lords and ladies come hither, and think not of hearing the Word of God, but of showing themselves; how they shall sit down with the greatest display, surpass each other in the magnificence of dress, and attract attention by their looks and gait. The lady thinks, 'Has this and that person seen and admired me? Is my dress becoming? Are its folds disarranged?' Then comes the man with many slaves, who clear the way for him. When he has taken his seat, his thoughts wander to his business, or to his money; that which occupies him without does not leave him here. And yet such persons really believe they are conferring a favor upon us, the Church, and even God the Lord, by their presence. Can they be helped in this place? Should one go to the house of a physician, and instead of listening to his advice, and receiving the medicine, follow his thoughts to be on his dress, or his money, could he receive any benefit from the physician? The people seem not even to suspect that it is the house of God into which they enter; they feel no longing, no need of drawing near to God when they are here. This has ruined the Church, that you seek not to hear a discourse which produces a change of heart, but one which delights by the splendor and order of beautiful words; as if the Church were established to the end that singers and harpers might here display their skill. And we who preach are such miserable men that we yield to your desires instead of opposing them, and instead of changing you and drawing you to God, we court your applause."

God Reigns.

In the darkness and uncertainty of the present times, this truth should cheer and encourage the Christian. That he has often permitted evil, we know to be a fact. The reason why he does so is a problem we are not able to solve. But we do know that he has not only declared that he has power to restrain and control it, but has often proved that he has this power. As volcanoes and hurricanes are often terrible in their effects, yet are made to subserve important purposes in the arrangements of our earth, so God also causes the wrath of man to praise him, and at the same time proves that he has supreme control. For illustration of this fact, we need look no further than to Pharaoh, King of Egypt, to the accusers of Daniel, and to the murderers of Jesus Christ. And amid the storm which now rages, we should remember that God still rules. He holds the hearts of all men in his hand, and their acts are altogether under his control. He is not the author of the evil, but he can overrule it for good. "The Lord God Omnipotent reigneth," and we may and ought to exercise confidence in him that he will control the present storm, will bring good out of it, will accomplish his own purposes in connection with it, and will cause it, in the end, to lead to the establishment of that Government which some are now seeking to destroy, and to the spread of those principles of liberty which they desire to check.—*Zion's Advocate.*

Instance of Gross Superstition.

From my room window this morning I beheld a sight, which, could Christians in England or America witness, I think would rouse their compassion and stimulate their prayers for a people sitting in darkness and the shadow of death. A poor senseless cow was led about to receive the homage and adoration of those for whose use and service she was created. She was a pretty brindled cow, and a calf ran by her side. She was led by a man clothed in a long garment, who walked before her bareheaded and barefooted, uttering, at intervals, some mystical ejaculation which I did not understand. The cow was preceded by a man bearing a flag, and another beating a small drum, and she was followed by one playing on cymbals. The people did not prostrate themselves before her, but I know she was thus led about as an incarnation of their deity; and when she halted at a door they brought out to her offerings of grain, which her conductor received into a wallet. When I saw the poor senseless animal walking along so unconsciously, and stumbling at a rough place in the pavement, I felt both wonder and pity that any should be so brutish as to turn their hope and their glory into the similitude of an ox that eateth grass.—*Mrs. Farrar's India.*

The Face of Christ.

One of the most celebrated Italian artists was employed in painting the Last Supper of our Lord. One by one he studied the characters of the apostles, and then settled in his mind and painted on canvas a form and countenance in which any beholder might see character expressed.

He then applied himself to the character of the Saviour. He studied the attributes of his mind and heart. He sought all the stores of his inventive fancy for a combination of features and complexion which should express these attributes—the conscious power, the wisdom, the holiness, the love, the mercy, the meekness of patience, the whole character of the Divine Redeemer. He sought long, intensely, but in vain. Every countenance he could imagine fell far below; and at last he threw down his pencil in despair, declaring, "The face of Christ can not be painted!"

Luminous Christians.

Christians are said to be "light in the Lord," and are required to shine as "lights in the world." In our admiration of what is bold, original, and piquant, we sometimes undervalue a character that is remarkable only for the grace that renders it symmetrical and lustrous. We hear a good deal about the mission of the Church, and of the style of piety demanded by the times; but nothing is more needed now, and at all times, than an increase of Christians who let their light so shine that others, seeing their good works, glorify our Father in heaven. A follower of Christ may be inconspicuous for enterprise and great pith and moment, and yet be able to fill the sphere in which he moves with a beauty and a radiance that shall adorn the doctrines of God our Saviour, and compel men to believe that he has been with Jesus.

Growing in Grace.

It is an excellent life, and it is the proper life of a Christian, to be daily outstripping himself, to be spiritually wiser and still more heavenly-minded to-day, than yesterday—every day loving the world less and Christ more, and gaining every day some further victory over his secret corruptions, having his desires in all temporal things more cool and indifferent, and in spiritual things more ardent; that miserable lightness of spirit cured, and his heart rendered more solid and fixed on God, aspiring to more near communion with Him.—*Leighton.*

Turkey is, of all foreign countries, the one where modern Greek is cultivated the most. In Constantinople there exists a very active Philological Society of Modern Hellenists, which publishes its transactions in a special periodical. Last Spring this learned body celebrated, in conjunction with the Modern Greek Medical Society, their joint triennial foundation festival. A written communication from the Right Hon. W. E. Gladstone, the learned Chancellor of the British Exchequer, was read on the same occasion amid great applause.

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, APRIL 26, 1865.

CHANGE OF OFFICE.

The OFFICE OF THE BANNER has been removed from No 74 to No 76 Third Street—three doors nearer Wood Street. We have thus secured more convenient quarters, where we will be happy to meet our friends, both old and new.

Meeting of the General Assembly.

The General Assembly of the Presbyterian Church in the United States of America, will hold its next meeting in the First Presbyterian church of Pittsburgh, Pennsylvania, on Thursday, the 18th day of May, at 11 o'clock A. M., and will be opened with a sermon by the Rev James Wood, D.D., Moderator of the last Assembly.

The Committee of Commissions will meet in the Lecture-Room of the church on Wednesday evening preceding, at eight o'clock, to receive commissions, and on Thursday morning, the day of the meeting, at nine o'clock, for the same purpose.

ALEXANDER T. McGILL, Stated Clerk.
WILLIAM E. SCHENCK, Permanent Clerk.

The Committee of Arrangements request Commissioners, who expect to attend the meeting of the General Assembly, to forward their names and Post Office addresses to John D McCord, No. 131 Wood Street, Pittsburgh, as soon as possible. Places will be assigned to all such before their leaving home.

Those who may not find it practicable to send in their names in season, will be provided with places on their arrival, on application to the Committee at the Session Room of the First Presbyterian church.

JOHN D. McCORD,
ROBT McKNIGHT,
W. G. JOHNSTON,
DAVID ROBINSON,
WM. BAKEWELL,
Committee of Arrangements.

RAILROAD FARE.

The following Railroads have agreed to carry delegates to the General Assembly at half fare—that is, the delegates will pay full fare coming, and will be returned free upon the presentation of a certificate signed by the officers of the Assembly: Pennsylvania Central; Bellefontaine Railroad Line; Cumberland Valley; Steubenville and Indiana; Philadelphia and Erie; Northern Central; Lehigh Valley; East Pennsylvania, St. Louis, Alton, and Terre Haute; Terre Haute and Richmond; Philadelphia and Reading; Pittsburgh and Connellsville; Allegheny Valley. The Camden and Amboy Road will return delegates upon the payment of one-third of the usual fare. All the other Roads over which delegates were likely to travel, have declined to make any reduction. This is a source of great regret.

WESTERN THEOLOGICAL SEMINARY.

This Seminary of our Church, located among us, where so many of our pastors have received their theological training, and from which so many Foreign and Domestic Missionaries have gone out, closed its annual session last week. The examinations continued through Monday and Tuesday, and would have extended to Wednesday noon, had it not been for the funeral services of our late beloved President on that day. These examinations were unusually thorough, and received high commendation from the Committee of the Directors, and also from the spectators. Both professors and students acquitted themselves with much credit. It was evident that the professors had been faithful, and that the students had made due improvement of the favorable facilities afforded them.

On Monday evening the annual address before the Alumni Association, was delivered by the Rev. LOYAL YOUNG, D D, of Butler, Pa., in the Second Presbyterian church (Dr HOWARD's) of this city. But little time for preparation had been given, but the Dr. gave an address from Rev. viii: 10—13, which showed him to be not only a student of the Bible, but also deeply interested in the interpretation of prophecy. Dr. YOUNG contends that the present is the time indicated in the prophecy referred to. We may here state that Dr. YOUNG has a work in press on one of the Books of the Old Testament, which will probably be issued during the present season. The manuscript has been examined by some of the professors in the two oldest Theological Seminaries of our Church, and has been highly approved.

The Annual Address to the Society of Inquiry was delivered on Tuesday evening, in the First Presbyterian church (Dr PAXTON's), by Rev. N. C. BURT, D.D., of Cincinnati. His subject was, "The Adaptation of the Gospel to all ages, classes, and conditions of men." His address was most timely, since it completely upset the theory now industriously propagated that the Gospel and the Church have become effete and are no longer adapted to meet the wants of humanity. The conception, mode of treatment, and delivery, were very happy.

The address of the Chairman of the Examining Committee, to the Senior Class, was delivered in the Chapel of the Seminary, Wednesday morning, by the Rev. JOHN ROBINSON, of Ashland, Ohio, and was exceedingly appropriate. The theme was, "The Responsibilities of the Ministry, and the Qualifications demanded for properly meeting them." It was just such a discourse as was suitable to the important occasion.

The closing exercises were held on Wednesday evening, in the First Presbyterian church (Dr SWIFT's) of Allegheny. The venerable Dr. ELLIOTT presided. The following members of the graduating class delivered brief addresses: T. R. JOHNSON—"The Power of the Pulpit." S. P. LINN—"The Battle of Christianity." T. A. M'CURDY—"Science and Revelation." JAMES D. MOORHEAD—"Christ and his Kingdom." D. F. WOODBURN—"Reason and Faith." C. W. WYCOFF—"Christianity and Civilization."

The Valedictory address was delivered by HENRY V. NOYES, of Guilford, Ohio, at the conclusion of which Prof. PAXTON presented a copy of the Bible to each of the graduates, on behalf of the Board of Directors and Faculty.

These addresses had been well thought out, well written, and well committed, and were well delivered. There was a manliness of sentiment, and also a forcibleness of manner, which won the admiration of the large audience.

The following are the names of the graduating class: D. J. BRIDGE, Deer Creek, Indiana; E. W BROWN, Danville, Ohio; WM DAVIS, New Sheffield, Pa.; D. L DICKEY, New Alexandria, Pa.; JOHN GILLESPIE, Moundsville, Va.; JOHN W. GILMORE, Canton, Iowa; T. R. JOHNSTON, Brickerton, Pa.; D. O'N. JOHNSTON, Steubenville, Ohio; WM S. KNIGHT, Newcastle, Pa; WM C. KUHN, Elkin, Pa; S P. LINN, Washington, Pa.; JOHN S. LUTZ, Cookstown, Pa; J. C. McCLINTOCK, Carmichaels, Pa.; S. T. McCLURE, Vincennes, Indiana; T A. McCURDY, Ebenezer, Pa.; J. D. MOORHEAD, Ligonier, Pa.; H. V NOYES, Guilford, Ohio; WM. J. PARK, Canonsburg, Pa; J. T. PATTERSON, Delphi, Ind; H N PORTER, Allegheny, Pa.; GARDON REED, Tarentum, Pa; JAMES M REID, Congress, Ohio; B. F. WOODBURN, Allegheny, Pa.; G. W. WYCOFF, Richmond, Ohio.

The exercises were closed with prayer by Prof. JACOBUS.

The Annual Catalogue, which has just come into our hands, shows the following summary for the last session: Resident Licentiate, 1; Senior Class, 36; Middle Class, 27; Junior Class, 27: total 91.

At a meeting of the Alumni on Monday evening, resolutions were passed expressive of the deep interest felt by the Alumni in the continued prosperity and usefulness of this theological Seminary—approving of the efforts now being made for an increase of the endowment fund, and for the enlargement of the library; and also recommending the churches and persons of wealth to found new scholarships. The Rev. N WEST, Jr., D D, of Brooklyn, N. Y., was chosen to deliver the next address before the Alumni, and Revs. E. E. SWIFT, RICHARD LEA, and JAMES ALLISON, were appointed a committee to make the necessary arrangements.

We are gratified to know that an effort is about to be made to create new scholarships, and that the efforts toward an increase of the endowment funds are progressing so well as to give promise of complete success, if there is anything like a liberal response on the part of those to whom application is yet to be made. This matter should be completed at once; a more favorable opportunity is not likely to occur for some time. The Seminary is doing a work which entitles it to the cordial and generous support of the Church.

THE LATE PRESIDENT LINCOLN.

The following extract from the address delivered by the Rev. Dr. GURLEY, of Washington, D C., at the funeral of our late beloved and lamented President, will be read with great interest by every patriot and Christian. Dr GURLEY is a minister of our Church, and pastor of the church where Mr LINCOLN worshipped. The opportunities of Dr. GURLEY for knowing Mr. LINCOLN, were exceedingly favorable; and as he is a minister of calm judgment and large experience, not liable to be unduly influenced by enthusiasm, great weight may be attached to the view taken by him of our honored President, who fell by the hand of the assassin.

I have said that the people confided in the late lamented President with a full and a loving confidence. Probably no man since the days of WASHINGTON was ever so deeply and firmly imbedded and enshrined in the very hearts of the people, as ABRAHAM LINCOLN. Nor was it a mistaken confidence and love. He deserved it—deserved it well—deserved it all. He merited it by his character, by his acts, and by the whole tenor, and tone, and spirit of his life. He was simple and sincere, plain and honest, truthful and just, benevolent and kind. His perceptions were quick and clear, his judgments were calm and accurate; and his purposes were good and pure, beyond a question. Always and everywhere he aimed and endeavored to be right and to do right. His integrity was thorough, all-pervading, all-controlling, and incorruptible. It was the same in every place and relation. In the consideration and the control of matters, great or small, this firm and steady principle of power and beauty shed a clear and crowning lustre upon all his other excellencies of mind and heart, and recommended him to his fellow-citizens as the man who, in a time of unexampled peril, when the very life of the nation was at stake, should be chosen to occupy—in the country and for the country—its highest post of power and responsibility. How wisely and well, how purely and faithfully, how firmly and steadily, how justly and successfully, he did occupy that post and meet its grave demands, in circumstances of surpassing trial and difficulty, is known to you all, known to the country and the world.

He comprehended from the first the perils to which treason had exposed the freest and best government on the earth, the vast interests of liberty and humanity that were to be saved or lost forever, in the urgent impending conflict. He rose to the dignity and momentousness of the occasion, saw his duty as Chief Magistrate of a great and imperiled people, and he determined to do his duty and his whole duty, seeking the guidance and leaning upon the arm of Him of whom it is written, "He giveth power to the faint, and to them that have no might he increaseth strength." Yes, he leaned upon His arm; he recognized and received the truth that "the kingdom is the Lord's, and he is the governor among the nations." He remembered that "God is in history," and he felt that nowhere had His hand and His mercy been so marvellously conspicuous, as in the history of this nation. He hoped and prayed that "that same hand would continue to guide us, and that same mercy continue to abound to us in the time of our greatest need." I speak what I know, and testify what I have often heard him say, when I affirm that that guidance and mercy were the prop on which he humbly and habitually leaned; that they were the best hope he had for himself and for his country. Hence when he was leaving his home in Illinois and coming to this city to take his seat in the Executive chair of a disturbed and troubled nation, he said to the old and tried friends who gathered joyfully around him and bade him farewell, "I leave you with this request—pray for me." They did pray for him. And millions of others prayed for him. Nor did they pray in vain. Their prayers were heard, and the answer appears in all his subsequent history. It shines forth with a heavenly radiance in the whole course and tenor of his administration, from its commencement to its close.

God raised him up for a great and glorious mission, furnished him for his work and aided him in its accomplishment. Nor was it merely by strength of mind and honesty of heart, and purity and pertinacity of purpose, that he furnished him. In addition to these things, he gave him a calm and abiding confidence in the overruling providence of God, and in the ultimate triumph of truth and righteousness through the power and blessing of God. This confidence strengthened him in all his hours of anxiety and toil, and inspired him with calm and cheering hope, when others were inclining to despondency and gloom. Never shall I forget the emphasis and the deep emotion with which he said in this very room to a company of clergymen and others, who called to pay him their respects in the darkest days of our civil conflict: "Gentlemen, my hope of success in this great and terrible struggle, rests on that immutable foundation, the justice and goodness of God." And when events are very threatening and prospects very dark, "I still hope that in some way which man cannot see, all will be well in the end; because our cause is just and God is on our side." Such was his sublime and holy faith, and it was an anchor to his soul, both sure and steadfast; it made him firm and strong; it emboldened him in the pathway of duty, however rugged and perilous it might be. It made him valiant for the right, for the cause of God and humanity, and it held him in steady, patient, and unswerving adherence to a policy of administration which he thought, and which we all now think, both God and humanity required him to adopt.

We admired and loved him on many accounts, for strong and various reasons. We admired his childlike simplicity, freedom from guile and deceit; his staunch and sterling integrity; his kind and forgiving temper; his industry and patience; his persistent self-sacrificing devotion to all the duties of his eminent position, from the least to the greatest; his readiness to hear and consider the cause of the poor and humble, the suffering and the oppressed; his charity toward those who questioned the correctness of his opinions and the wisdom of his policy; his wonderful skill in reconciling the differences among the friends of the Union, leading them away from obstructions and inducing them to work together and harmoniously for the common weal; his true and enlarged philanthropy, that knew no distinction of color or race, but regarded all men as brethren and endowed alike by their Creator with certain inalienable rights, amongst which are life, liberty, and the pursuit of happiness; his inflexible purpose that what freedom had gained in our terrific civil strife should never be lost, and that the end of the war should be the end of slavery, and, as a consequence, of rebellion; his readiness to spend and be spent for the attainment of such a triumph—a triumph the blessed fruits of which should be as wide spreading as the earth and as enduring as the sun;—all these things commanded and fixed our admiration and the admiration of the world, and stamped upon his character and life the unmistakable impress of greatness.

But, more sublime than any or all of these, more holy and influential, more beautiful and strong and sustaining was his abiding confidence in God and in the final triumph of truth and righteousness, through Him and for His sake. This was his noblest virtue, his grandest principle, the secret alike of his strength, his patience and his success; and this, it seems to me, after being near him steadily and with him often for more than four years, is the principle by which more than by any other, he being dead, yet speaketh. Yes, by his steady, enduring confidence in God, and in the complete ultimate success of the cause of God, which is the cause of humanity, more than in any other way does he now speak to us, and to the nation he loved and served so well. By this he speaks to his successor in office, and charges him to have faith in God. By this he speaks to the members of his Cabinet, the men with whom he counselled so often and was associated with so long, and he charges them to have faith in God. By this he speaks to all who occupy positions of influence and authority in these troublesome times, and he charges them all to have faith in God. By this he speaks to this great people as they sit in sackcloth to-day and weep for him with a bitter wailing, and refuse to be comforted; and he charges them to have faith in God; and by this he will speak through the ages, and to all rulers and peoples in every land, and his message to them will be:—"Cling to liberty and right; battle for them; bleed for them; die for them, if need be, and have confidence in God." Oh! that the voice of this testimony may sink down into our hearts to-day and every day, and into the heart of the nation, and exert its appropriate influence upon our feelings, our faith, our patience and our devotion to the cause, now dearer to us than ever before, because consecrated by the blood of its most conspicuous defender, its wisest and most fondly trusted friend.

He is dead, but the God in whom he trusted lives, and he can guide and strengthen his successor as he guided and strengthened him. He is dead; but the memory of his virtues, of his wise and patriotic counsels and labors, of his calm and steady faith in God, lives, is precious, and will be a power for good in the country quite down to the end of time. He is dead; but the cause he so ardently loved, so ably, patiently, faithfully represented and defended, not for himself only, not for us only, but for all people, in all their coming generations, till time shall be no more—that cause survives his fall, and will survive it. The light of its brightening prospects flashes cheeringly to-day around the gloom occasioned by his death, and the language of God's united providences is telling us that though the friends of liberty die, liberty itself is immortal; there is no assassin strong enough and no weapon deadly enough to quench its inextinguishable life, or arrest its onward march to the conquest and empire of the world. This is our confidence and this is our consolation as we weep and mourn to-day. Though our beloved President is slain, our beloved country is saved; and so we sing of mercy as well as of judgment. Tears of gratitude mingle with those of sorrow, while there is also the dawning of a brighter, happier day upon our stricken and weary land.

God be praised that our fallen chief lived long enough to see the day dawn and the day star of joy and peace arise upon the nation. He saw it and he was glad. Alas! alas! he only saw the dawn. When the sun has risen full orbed, and a glorious and a happy reunited people are rejoicing in its light, it will shine upon his grave. But that grave will be a precious and a consecrated spot. The friends of liberty and of the Union will repair to it in years and ages to come, to pronounce the memory of its occupant blessed, and gather from his very ashes and from the rehearsal of his deeds and virtues, fresh incentives to patriotism. They will then renew their vows of fidelity to their country and their God.

And now I know not that I can more appropriately conclude this discourse, which is but a sincere and simple utterance of the heart, than by addressing to our departed President, with some slight modification, the language which TACITUS, in his life of AGRICOLA, addressed to his venerated and departed father-in-law:—With you we may now congratulate. You are blessed, not only because your life was a career of glory, but because you were released when, your country safe, it was happiness to die. We have lost a parent, and, in our distress, it is now an addition to our heartfelt sorrow that we had it not in our power to commune with you on the bed of languishing, and receive your last embrace. Your dying words would have been ever dear to us. Your commands we should have treasured up and graved them on our hearts. This sad comfort we have lost, and the wound for that reason pierces deeper. From the world of spirits behold your disconsolate family and people. Exalt our minds from fond regret and unavailing grief, to the contemplation of your virtues. Those we must not lament. It were impiety to sully them with a tear. To cherish their memory, to embalm them with our praises, and so far as we can to emulate your bright example, will be the truest mark of our respect, the best tribute we can offer. Your wife will thus preserve the memory of the best of husbands, and thus your children will prove their filial piety. By dwelling constantly on your words and actions they will have an illustrious character before their eyes; and, not content with the base image of your mortal frame, they will have what is more valuable—the form and features of your mind. Busts and statues, like their originals, are frail and perishable. The soul is formed of finer elements, and its inward form is not to be expressed by the hand of an artist with unconscious matter. Our manners and our morals may in some degree trace the resemblance. All of you that gained our love and raised our admiration, still subsists, and will ever subsist, preserved in the minds of men, the register of ages, and the records of fame. Others, matured on the stage of life, and who were the worthies of a former day, will sink for want of a faithful historian, into the common lot of oblivion, inglorious and unremembered; but you, our lamented friend and head, delineated with truth and fairly consigned to posterity, will survive yourself and triumph over the injuries of time.

THE PRESBYTERY OF BALTIMORE.

At a meeting of the Presbytery of Baltimore, held on the 11th, the following resolutions were presented by the Rev. Mr GALLAUDET:

WHEREAS, An all-wise and benevolent God has given us good hopes of a speedy return of peace and unity to our heretofore distracted country; therefore,

Resolved, That we unite with the people of God all over the land in devout thanksgiving to our heavenly Father for thus removing his judgments from us and restoring his favor unto us.

Resolved, That we will ourselves pray, and hereby exhort all others to whom this may come, to pray, that God would imbue the President of the United States and all in authority, together with the people of the whole land, with a spirit of wisdom, justice and conciliation, that thus they may be fitted rightly to adjust the momentous questions which are now to be settled.

Resolved, That we ourselves will be on our guard, and hereby exhort all others to be on their guard, against using harsh and unkind language, but, on the contrary, to cultivate a readiness both to give and to receive that which is right and just between man and man, and according to the will of God.

These were certainly mild enough, but they were not adopted until after a stormy discussion which lasted nearly all day. They were advocated by the Rev Drs. BACKUS, DICKSON, and SMITH, and Messrs. HAYS and WILLIAMS; while they were strongly opposed by Rev. Drs. BULLOCK and HAMNER, Rev Mr. LEFEVRE, and Capt. TRIPPE. Dr. BULLOCK was formerly a pastor in Kentucky, and is a brother-in-law of the rebel Gen. JOHN C. BRECKINRIDGE; Mr. LEFEVRE is a native of Gettysburg, Pa.

Since the adjournment of the Presbytery the following preamble and resolutions were offered in the first branch of the City Council, and laid over for consideration:

WHEREAS, The peace of society and the tranquillity of the city is much disturbed by certain factionists in our midst who are insulting to our Government and its authorities, also to individual citizens; and whereas, Dr BULLOCK, Dr. HAMNER, Mr. LEFEVRE, and Capt. TRIPPE, have made themselves exceedingly obnoxious to our people by their course of action on certain resolutions before the Baltimore Presbytery as on former occasions, the conduct of the aforesaid parties tending to give such example to the malcontents as to involve the peace and tranquillity of the city; therefore,

Resolved, By the first branch of the City Council of Baltimore, that the military authorities in command of this Department be requested to remove from our midst Dr BULLOCK, Dr. HAMNER, Mr. LEFEVRE, and Capt. TRIPPE, and all such dangerous persons as are inimical to our Government.

The aiders and abettors of disunion, in Church or State, are likely to receive the reward of the course they have pursued from the people whom they have misled. All loyal people will rejoice that Baltimore, where the assassination of Mr. LINCOLN was to have taken place four years ago, where the blood of Massachusetts soldiers was shed on the 19th of April, 1861, and where the murderer of Mr. LINCOLN was born, is rapidly becoming truly loyal. While many secessionists and secession sympathisers have been in that city ever since the war began, a large number of its inhabitants have been as loyal as those of any part of the country.

MINISTERS IN RICHMOND, VA.

Rev. Dr. HOGE went off with JEFF. DAVIS at the time of the evacuation. Rev. T. V. MOORE, D D, a native of Newville, Pa, who has two sons among the rebels held by us, remained behind, and on the first Sabbath after the occupancy of the city by our troops, preached a very excellent sermon, and gave notice of his coöperation with the Christian Commission in alleviating the wants of the distressed. Rev. CHARLES HOLLIS READ, of the New School branch, whose church had been destroyed by fire, preached on the same day in the pulpit formerly occupied by Dr HOGE. By general consultation, all the Episcopal clergymen had agreed upon the omission of the prayer for the President of the United States, and when the reverend gentlemen reached that point they omitted the words "Bless thy servant, the President of the United States, and all others in authority," and substituted the words, "Bless all in authority," though the change was not effected without stumbling over it rather awkwardly.

In other churches the ministers generally prayed for "all those in rightful authority," or for "all Christian rulers and magistrates," except at the famous African church, where the President of the United States was prayed for with 'Amens that made the very walls ring.

The Rev. Dr. LEYBURN, formerly one of the editors of the *Presbyterian*, has been, for some time, Secretary of the Southern Presbyterian Publishing Department, with its headquarters at Richmond. He is now in that city, and is said to have lost all his property, and to have passed through great sorrows, since he cast his lot with the rebellion.

THE UNITY OF FEELING.

The unanimity of feeling which has been expressed, in regard to the assassination of the President, and the spontaneous and universal manifestation of the popular sentiment in every way in which such feeling could be indicated, is evidence that there beats a national pulse throughout the land. Oppressed by one common grief, so deep—so sudden—so stunning—that all thoughts of past differences of political opinion are for the time forgotten, we feel that we are one.

Nor is this general feeling due alone to the high official position of the victim, nor to the cruel and cowardly character of the attack, but also to the moral qualities which Mr. LINCOLN had displayed, so well portrayed in the funeral address of Dr. GURLEY, and which had endeared him to the heart of the American people. These qualities are now freely acknowledged even by those political journals which had been most unsparing in their abuse. Would that this manly appreciation of all that is noble and good in a political opponent might oftener avail to soften the asperities of party strife, instead of revealing itself, as in the present instance, when too late to soothe the generous heart whose kindly impulses were so often misunderstood and misrepresented.

The Board of Domestic Missions.—This Board has been so successfully managed, that it is able to send a circular to the Stated Clerk of each of our Presbyteries, in which it is said—"The Board of Domestic Missions are happy to state to the Presbyteries, that in the providence of God, they are able to make a special donation of Twenty-five per cent for the year just closed, to such missionaries, (on the Roll of the Board, March 1st,) as the several Presbyteries shall, in view of their present necessities, designate. You will please therefore, as soon as possible, give us the names and present address of such missionaries, that we may carry out this action of the Board, and we will cheerfully remit the amount."

This speaks well for the operations of the Board, and also gives assurance to the churches of the fidelity of its officers. The hearts of not a few of our devoted missionaries in the Domestic Field will be cheered by the relief which this will bring them, while the churches will be encouraged to enlarge contributions for the wide field opening to our Board and Church in the recovered South.

Another Minister Deceased.—We learn from the *Presbyterian*, that the Rev. JAMES WILLIAMSON, a member of the Presbytery of Huntingdon, died at his residence in Lewistown, Pennsylvania, on the 10th instant, in the seventieth year of his age. Mr. WILLIAMSON was well known as a minister of Christ, especially in the bounds of the Synod of Philadelphia, where he had labored for many years with much acceptance and success. We have heard as yet no particulars of his death.

The Bangkok Recorder.—The first two numbers of this bi-monthly, published in Bangkok, Siam, have reached us. It is printed partly in English and partly in Siamese. The editor is Rev. N. A. McDONALD, a missionary of our Board, and formerly a student of the Western Theological Seminary. We rejoice to see such evidence of progress in that far off land, and tender the editor our hearty congratulations. The terms are $8 per year, in advance.

Fourth National Bank.—The Fourth National Bank of this city continues to do an immense business in the sale of 7 30 notes. These are the only Government Securities now in the market, and as the war is rapidly hastening to a close, these notes will soon command a premium. Profit and patriotism should lead the people to secure investments in this way. This Bank also attends to all banking transactions, on the most accommodating and liberal terms.

The Central Presbyterian.—We have been informed, from a reliable source, that the office of the *Central Presbyterian*, published at Richmond, Virginia, was entirely consumed by the fire kindled by rebel authority upon the evacuation of that city by the forces of Gen. LEE. This paper was edited by the Rev. Dr. BROWN, and took a prominent part in advocating treason in the State and disruption in the Church.

Westminster College, Pa.—We have received a series of loyal and patriotic resolutions passed by the professors and students of this College, upon the receipt of the news of the murder of President LINCOLN, which we would gladly publish, did our space permit.

NEWS OF THE CHURCHES AND MINISTERS.

PRESBYTERIAN.

Old School.—The following additional members of the General Assembly are reported: Presbytery of Ogdensburg—Rev. A. Phillips. Raritan—Rev. Alfred Yeomans; Elder, Wm Beans. Burlington—Rev. H. Perkins, D.D.; Elder, William R. Murphy. Newcastle—Rev. A. G. Morrison, Rev. J. W Martin, D D; Elders, John Ralston, Samuel J. Dickey. Baltimore—Rev. A. B Cross, Rev. J. Potter; Elders, M N. C. Thompson, H. W. Robbins. Carlisle—Rev. Theo Creigh, D.D., Rev. J. A. Murray; Elders, J. K Davidson, James Elder. Potomac—Rev. W. Y. Brown; Elder, J. H. Herron. Clarion—Rev. T. S. Leason; Elder, Col Samuel Houston. Findley—Rev. W. M. Reed; Elder, George Fahl. Oxford—Rev. J. M. Hughes; Elder, G. N Stoddart. Indianapolis—Rev A. B Mory; Elder, D Kirkwood. Kaskaskia—Rev. S. D Loughhead; Elder, Hugh Smith. Saline—Rev. B C Swan; Elder, Thomas S. Ridgeway. Milwaukie—Rev. G L. Thompson; Elder, Willard Moril. St. Paul—Rev. J. G. Riheldaffer. Palmyra—Rev. A. Steed; Elder, G Smith. West Lexington—Rev. R Douglass; Elder, D. H. Coulter. Southern Minnesota—Rev. Sheldon Jackson; Elder, Benjamin Baldwin. Sidney—Rev. Amos Bartholomew; Elder, T. M. Stevenson. Monmouth—Rev S. A. Freeman; Elder, Thomas Gulick. Northumberland—Rev D. J. Waller, Rev. Lorenzo Westcott; Elders, Jacob Schuyler, S J. Ball. Huntingdon—Rev. G W. Shaiffer, Rev. A. W. Fleming; Elders, Jos Smith, John Gratmer. Nassau—Rev N West, D.D, Rev. A M'Clelland; Elders, Lawrence Reeve, G Johnston. Connecticut—Rev. C. W. Adams, Rev. Horace G. Hinsdale; Elders, Capt. John Brooks, James Anderson. Peoria—Rev. John Winn.

Mr. John Gillespie, of the last Senior Class in the Western Theological Seminary, has been elected collegiate pastor with the Rev W. D McIlvaine, of the church at East Liberty, Pa.

The New Church Enterprise in the northern part of the city, under the charge of the Central Presbytery of Philadelphia, will hold services for the present (until a Lecture Room can be built) in the house No 1855 Camac Street, near Berks, Philadelphia. The Rev. Alfred Taylor will preach at half past ten A M and at four P M. Sabbath School at half past two P M.

The Rev Frederick H Wines, late chaplain in the United States Army, has received a call to the Upper Octorara church, Pennsylvania.

The Rev Dr. Phelps has resigned his charge of the Presbyterian church of Sacramento, California, and removed to San Francisco.

Rev R S. Morton having gone as chaplain of the 17th Pa Cav., his Post Office address is changed from Hookstown, Pa, to Beaver Court House, Pa, where his family now reside. Editors and correspondents will please notice the change.

The Post Office address of Rev James Ferguson is changed from Elmwood, Ill, to Peoria, Ill.

At a late communion in Tiffin, Ohio, fourteen were received on profession of faith. Presbyterianism seems to be reviving in Northern Ohio.

Rev. M W. Staples, pastor of the First Presbyterian church of Kankakee City, Ill, has resigned his charge to assume the agency of the American Bible Society for the Northern District of New-York. His congregation adopted resolutions of deep regret in losing his pastoral services.

The Rev. A. A E. Taylor, pastor of the First Presbyterian church of Dubuque, Iowa, has received a call to the Bridge Street church, Georgetown, D. C., which it is believed he will accept.

New School.—The *American Presbyterian* gives the following account of a remarkable awakening, in Philadelphia, mostly in New School Presbyterian churches:

"It has been our unspeakable privilege to witness, on a single Sabbath, and under the use of the simple truth of the love of Jesus for sinning and perishing men, as many as eight hundred persons under conviction of sin, seeking the Saviour, or rejoicing in hope. Half of the number were the children and youth in the House of Refuge, to whom Mr Hammond preached in the morning; and the other half were in the Tabernacle Baptist church, in the afternoon of the same day, comprising persons of all ages, but mostly children and youth of the Tabernacle, Western Presbyterian, and other Sabbath Schools, and of Seminaries in the neighborhood, whom Mr. Hammond had been addressing during the week. The phenomenon was as delightful as it was marvellous and unprecedented in the religious history of our city for a generation past. Let us be thankful, and remember the encouraging words of the Psalmist: "The Lord has been mindful of us; he will bless us.""

On Sabbath, April 9th, between thirty and forty persons, including an unusually large proportion of *men*, were received into the membership of the Green Hill Presbyterian church, Philadelphia, under the pastoral care of Rev Frank L Robbins. In the Sabbath School, which numbers over five hundred pupils, as well as throughout the entire congregation, there is a solemnity and an earnestness of feeling, which indicate the presence of the Spirit of God, and scores of adults and youth, from twelve to eighteen, it is believed are being led by a Divine influence to the knowledge of the truth, and are prepared to take open ground for Christ.

United.—The venerable Rev. John T Pressly, D D., is about to start on a tour to East Tennessee, for the purpose of improving his impaired health and to visit some of the scenes of his early ministry. The Session of one of the churches where he labored in his youth has sent him a pressing invitation to visit them, which has been accepted. The Doctor is a native of South Carolina.

At a recent meeting of Monongahela Presbytery, a memorial from Montour Valley church (O S) was received, and a minute adopted in which the Presbytery say: "We are very desirous that our people everywhere should carefully avoid even the appearance of doing anything that might in any way distract or disturb the peace and harmony of any congregation of a sister denomination."

CONGREGATIONAL.

Rev. Dr. Leonard Bacon, of New-Haven, having reached the age of 63 years, and having served the Centre church and society in that city forty years as their pastor, now asks from them a colleague. They have taken no action in the matter.

Rev. A. H Quint, in a long article to the *Congregationalist*, contends that ministers are plenty enough: "There are many good ministers entirely uncalled for. They wait, and wait. They look about them for settlements, but in vain. It is true, that some expect too much; but many do not. A large number of truly good and capable men are politely shoved one side, simply because the churches are so hard to suit. The people want 'great sermons,' 'smart men,' and all that, and reject such as would be very useful. They are fastidious. They have been trained too much to regard externals. They often care more for the cut of the hair than the rightly dividing the word of truth; the style of the coat, than the substance of doctrine; the grace of manner, than the graces of the Spirit. So they leave unemployed numbers sufficient to fill the churches with a good and sound ministry. The trouble is not in want of men, but in the mistaken policy of the churches."

METHODIST.

The New England Conference was recently in session, at Cambridgeport, Bishop Baker presiding. It was composed of 111 regular preachers, and others supplying churches within its bounds. The anti-slavery amendment to the Discipline was adopted by a vote of 92 for, none against.

At the Biblical Institute, Concord, N. H, there have been fifty one students during the year.

A writer in the *Western Christian Advocate*, writing from Springfield, Ohio, speaks thus of the veteran missionary, Rev. John Seys:

"Not less than fifteen times, as we count, has he crossed the ocean. Some of his family have found an African grave, and some a bed of coral. Well nigh seventy years have passed over his head, repeated fever has left some traces upon his health, but save that he is a little more gray than when he was a pastor in New-York city, his general appearance, movements and voice are unchanged. He is good for many years to the Church, and we submit whether they ought not to be spent either in Africa, or the recovered field of labor in our own South."

EPISCOPAL.

Rev. Dr. Huntington in his last Episcopal column in the *Boston Traveler*, argues for the apostolic succession, confirmation and other peculiarities of his present church. He says: "By the 'apostolic succession' we mean the uninterrupted consecration of bishops by bishops, since the day of Pentecost. The ordaining of subordinates was accompanied with the laying on of the hands of Presbyters, as witnesses to a conveyance, but not as conveyors, having no property of their own to convey. The ordaining power and the right to confirm are the two and only two distinctive, exclusive functions of a bishop in the Church of God. In all other respects a presbyter, priest, or elder, discharges all the offices of the Christian ministry, these two excepted."

For the Presbyterian Banner.

Acknowledgment.

MESSRS. EDITORS:—Allow me through your columns to tender cordial thanks to the members of the Presbyterian church of Ebensburg, Pa, and other kind friends of the town, for many valuable gifts, which have added much to the comfort of their pastor's family. May an abundance of blessings, both temporal and spiritual, reward them for their kindness.

T. M. WILSON.

Board of Publication.

The General Assembly has appointed the *First Sabbath in May* as the time for an annual and simultaneous collection to be taken in all the churches, for the Colportage Fund of the Board of Publication. It also recommended that when the annual collection in any church *could not* be taken up on that day, it should be taken *as soon thereafter as possible*.

As the day specified is now again near at hand, the Board reminds the pastors of the fact, and earnestly solicits their coöperation in the plan of the Assembly. In order to aid them in making such statements as may draw forth the sympathies and contributions of their people toward this cause, the following facts are furnished in regard to the work of Colportage, as it has been carried forward during the past year.

The number of commissioned colporteurs in the service of the Board during the year has been one hundred and twenty-six. But besides these, a large number of persons—chaplains, officers, hospital nurses, and others—have aided largely in distributing the publications of the Board. Every offer of aid from any person well recommended to the Board has been gratefully accepted.

So far as reports have been received from regular colporteurs, they show that 7,383 days of work have been performed; 53,706 volumes have been sold; 84,989 volumes and 2,669,713 pages of tracts gratuitously distributed. The colporteurs report 311,241 houses visited, in a majority of which they have had religious conversation and prayer. Large numbers of soldiers, sailors, prisoners, freedmen, and others, have been reached, who are not comprehended in these reports.

In addition to the above, the Executive Committee has granted donations amounting to 24,688 volumes, and 882,653 pages of tracts to institutions, and classes of persons, in various localities, where such gifts were needed, and promised to be productive of good.

The colporteurs of the Board have labored in nearly all the States now accessible to them, from the Atlantic to the Pacific, and in several of the British Provinces. Large numbers of Presbyterian churches have been supplied with a sound religious literature. Many waste places have been traversed, where the scattered sheep of the flock, living without sanctuary privileges, have been strengthened by religious conversation, and by a supply of good books. Large numbers of wholly irreligious persons and families have received expostulations, entreaties, and invitations to come to Christ for salvation. In every family visited, a least a few pages of tracts, and in very many, one or more religious volumes have been left. And the Divine Spirit has accompanied the colporteurs in their work, and in many instances given tokens of his approbation, by using the truth thus imparted, as his instrument to bring souls to embrace the precious offers of the Gospel.

Personal.

Abraham Lincoln—the sixteenth President of the United States—was born Feb. 12, 1809, in Harden County, Kentucky. His family were originally Quakers, and can be traced back only two generations. His early life was spent in poverty and toil. In 1816 his father's family removed to Indiana, and in 1828 to Illinois. In his 19th year he made a trip to New Orleans, as a hired man on a flat-boat, and for some years labored as a farm hand, or as clerk in a store. He had received the simplest rudiments of an English education. In 1832 he was captain of a company in the Black Hawk war. In 1833, having been defeated for the State Legislature, he commenced the study of law. In 1836 he was elected to the Legislature, and in 1846 to Congress. In 1854 and again in 1858, he canvassed the State of Illinois in opposition to Stephen A Douglas—a canvass which resulted in the success of Mr Douglas. In 1860 he was elected President. The civil war which followed has rendered his administration the most memorable in the history of our country. In 1864 he was reëlected, and his assassination occurred on the fourth anniversary of the surrender of Fort Sumpter, April 14, and on the very day on which the stars and stripes were restored by Gen. Anderson to their original position, when treason fired the first gun of its mad rebellion.

Andrew Johnson, late Vice President of the United States—who now by the provision of the Constitution, has become President—was born in Raleigh, North Carolina, December 29, 1808. At the age of four he lost his father; at ten he was apprenticed to a tailor, whom he served seven years. While learning his trade he also learned to read, and is emphatically, as was his lamented predecessor, a self-taught man, and of humble origin. In 1824 he went to Laurens Court House, S. C., where he worked for nearly two years. In May, 1826, he returned to Raleigh, where he remained until September, when he removed to Greenville, Tenn. The first office he ever held was that of Alderman of the village. He was reelected twice, and in 1830 was chosen Mayor. In 1835 he was elected to the Legislature, in 1837 was defeated, and in 1839 was reëlected. In 1840 he served as Presidential elector, and canvassed the State for the Democratic ticket. In 1841 he was elected to the State Senate, and in 1843 was sent to Congress, where he served until 1853. In that year he was elected Governor of Tennessee, and again in 1855. He was in 1857 chosen United States Senator for the full term ending March 4, 1863. When Nash-

ville was captured by our forces in the Spring of 1862; he was made Military Governor of the State by the President November, 1862, he was elected Vice President, and succeeded to the Presidency, by the death of President Lincoln, April 15, 1865.

Andrew S. Fuller, President of the Senate, pro tempore, and the officer upon whom the duties of the death of Mr. Johnson the chief magistracy of the nation would devolve, was born in Pendleton, Connecticut, November 22, 1806, and is a lineal descendant of Mary Bradford. He is a graduate of Brown University, and has been a student of theology in Andover, and in 1836 was ordained a minister of the Congregational Church. He was subsequently chosen to the same position in 1840, and served for five years, and upon held a seat during the session of 1843, being thrice elected Speaker, and acquiring an excellent reputation as a skillful parliamentarian. In 1855 he was elected to the U. S. Senate for the full term of six years, at the expiration of which, in 1861, he was reelected. It is said that the Vice President-elect is now not a few days before the expiration of each term of Congress, the a temporary presiding officer may be chosen to hold office, and succeeds Mr. Foster was chosen President, pro tempore, by a unanimous vote, on the 3rd March last. In case of the death or disability of the President of the Senate, the Speaker of the House of Representatives would act as President, and another President would be chosen.

Schuyler Colfax, of whom death was but intelligence by the last foreign arrivals, was one of the most well known and trusted of modern the country has produced. No British Statesman has ever won a wider and more sympathetic renown beyond the limits of his country. Born in 1823, at Darlington, Mr. Colfax rose from the son of a Quaker parents, and from the position of a boy on a Lockes warehouse, to a place in the House, where he ranked the dozens of assume. Early in life he engaged in the editorial profession, and in Manchester. In 1850 he visited Egypt, Greece, and Italy, and in 1853 he came to the United States. The results of his observations were given to the world in a few pamphlets which have been extensively read. In 1857 he was nominated for a caucus for a seat in Parliament. In 1861 he was elected a member. In 1863 he commenced the great agitation which ended in the repeal of the corn laws in 1846. This repeal, and the negotiation of the commercial treaty with France, are the two great measures that have rendered illustrious the name of Bright. Mr. Bright has also been long struggle in behalf of popular rights. He died from an attack of asthma on Sunday, April 2.

Literary.

In pursuance of the joint notice of the Secretaries of the respective Boards of Presbyterian Publication and Washington City, for the Rev. Dr. Hall, the Rev. Dr. Phillips, the United Synod, the following meeting met at Washington on Wednesday, the 12th day of April, to wit:

William Jeffrey, D.D., Cyrus I. Pentz, Esq., John Hall, Esq., John Bell, Esq., John Dill, Robert Sherrard, Jr., Esq., James Dunlap, Esq., Dr. Hudson Mathison, Esq., James Sloan, D.D., William McLeod, Esq., Rev. J. E. Schaeffer, Rev. Wm. P. Hamilton, John H. Ewing, Esq., Dr. Robert Dunlap, Esq., Dr. Bell, Esq., John Ingram, D.D., James McCullough, Esq., Dr. Bell, Esq., Samuel Sherrard, Esq., D.D., James Alexander, D.D., and A. W. Adams, Esq.

The call of office was administered to each of the said Trustees by John Ingram, Esq. Prayer was then offered by Dr. John Sloan, and for the purpose of organization, Dr. Jeffrey was elected President, and John S. Bell, Esq., was chosen Secretary.

On motion, the Board proceeded to the election of the thirty-first Trustee; whereupon C. C. Dunlap, Esq. (D. D.), was unanimously chosen.

Mr. Sherrard presented to the Board the donation by Dr. Beatty of fifty thousand dollars, and Messrs. Jones, Sloan, Sherrard, Moore, Brownson, Barnes, and Pershing, a committee to report for the purpose, viz.:

Resolved, That the Board of Trustees of Washington and Jefferson College, at the first meeting, and immediately after their organization under the shorter form the State of Pennsylvania commendation, the colleges of Jefferson and Washington, have received the donation of the generous fifty thousand dollars, upon the conditions of the union of the two colleges, made by Dr. Beatty to the Boards of the same in October, 1864, in pursuance of the resolutions, the Board deems it due alike to themselves and the donor, to express their thanks, as well as to the friends and patrons of Jefferson, expressed in their desire to the generous donor, and their desire and prayer that he may receive a large reward in the blessings of God, and that for generations to come his opportunity be increasingly to produce of the most valuable results.

Jesse King, M.D., and the Rev. J. B. Hughes, have, for special reasons, declined accepting the office of Trustee, the Rev. David Aiken, D.D., of Allegheny County, and the Rev. John McMillin, of Allegheny, were elected to supply the vacancies thus created.

Dr. S. Wilson, Esq., was unanimously elected Treasurer. It was further resolved, that the regular meetings of the Board of Trustees should be convened during the ensuing year, on the first Tuesday of April, and Thanksgiving, Christmas, and the second Tuesday of April, and the present Board close at Washington on Wednesday, the 26th day of June, and at 11 o'clock, A. M.

It is said that when Thomas Scott, the commentator, published an edition of the Pilgrim's Progress, with engravings, he presented a copy to a pious but ignorant peasant in the Scottish Highlands. When this same time after, he very earnestly inquired of them how they liked the book. Their reply was, that they were very much delighted with it, and endeavored to do justice to the Pilgrim's Progress.

The Blessings Revised, for April, illustrating the progress of events in India, says: "A fund of over $50,000 for the College at Surat, another Parsee, $50,000 to enable the Parsees to study for various city degrees, with a view to the Indian bar, a fund of over $200,000 to establish a Library in the University of Bombay; and a Hindoo gave his $25,000 to found a high school in that city."

The native progress of India, according to *The Hindoo Patriot*, under English tuition is steady. The young Rajah of Bhartpore, speaks English well; the Maharajah of Jeypore learned the language when a boy, and several members of the Court speak it; while of the Rajah of Khotree, it is said that he is acquainted of English manners by personal study. His library comprises Hume and Robertson, Gibbon and Mill, and other authors on India; and from the manner in which he conversed of Henry VIII. and the causes of the Reformation, of Queen Elizabeth and her policy, it is evident that he does not allow Rajahs to confine in his affairs. He subscribes to several English newspapers, and says that his chief study is Political Economy.

Presbyteria.

The PRESBYTERY OF DUBUQUE will meet at Beverly, Bremer County, Iowa, on the last Thursday of April, 1865, at 7 o'clock P. M.

The PRESBYTERY OF CHICAGO will meet at Ottawa, Illinois, on the 4th Tuesday of May.

The PRESBYTERY OF TOLEDO stands adjourned to meet at Tiffin, Seneca County, on the second Tuesday of May, at 7 o'clock P. M.

The PRESBYTERY OF RICHLAND stands adjourned to meet at St. Vernon, on the First Tuesday of April, at 7 o'clock P. M.

The PRESBYTERY OF ALBANY stands adjourned, to meet on Second Tuesday (5th) of May, at 7 o'clock P. M.

S. T. WILSON, Stated Clerk.

The PRESBYTERY OF ST. LOUIS has adjourned until meeting in the Union church, on the Fourth Tuesday in April, at 7 o'clock P. M.

S. W. SLOSS, Stated Clerk.

The PRESBYTERY OF OHIO will meet at Wellsville, on the Fourth Tuesday of April (25th) at 10 o'clock P. M.

W. E. MCLAIN, Stated Clerk.

The PRESBYTERY OF NEW LISBON will meet at Richland, on the Fourth Tuesday in the Fourth Tuesday of April, at 10 o'clock A. M.

ROBERT ROBERTS, Stated Clerk.

The PRESBYTERY OF ALLEGHENY will meet in Dunseith's Falls, on the Fourth Tuesday of April, at 7 o'clock P. M.

S. W. P. DUFF, Stated Clerk.

The PRESBYTERY OF PARKERSBURG will meet at Williamsville, on Friday, April 21st, at 7 o'clock P. M.

G. W. F. BIRCH, Stated Clerk.

The PRESBYTERY OF CLARKSVILLE will meet at Richmond, on the Fourth Tuesday of April, at 11 o'clock A. M.

Current News.

The War—Ever since the surrender of Lee and his army, the rebellion has been rapidly expiring intelligence of the capitulation of Gen. Johnston to the newly appointed forces of Gen. Sherman Surprise, indeed, begun to be felt that the impending struggle (which promised to be so long drawn) and when on Saturday, April 22, the surrender was generally anticipated, it was everywhere accepted as an hour of joy.

On Monday morning, however, April 24th, the terms of capitulation and proved by the President Johnson, present ground for anxiety to Johnston, or opposition to the President, or sympathy with the rebellion, or misunderstanding on the part of the terms of the agreement, dated April 18, near Durham station, N. C., a summary of which utilities was conceded, the Confederate armies in the Southern Atlantic States, and the armies of Kirby Smith, there (the deposit) arms and equipments, property, subject to the future disposal of Congress, the armies thus generalized to be disarmed by the United States, the legislatory and judicial authorities of the United States, the express forbid, the people of the United States, to be guaranteed their personal, political, and property rights, the United States not to disturb any of the people by reason of the ties war, a general amnesty, the Southern States to be entitled to their Senators and Representatives

Fireside Reading

For the Presbyterian Banner.

A Happy Death-Bed.

Little Annie was very sick, and as her friends' anxiety seemed to be also in her behalf, her parents had a feeling, at their hour, that she was going to be with them.

She was lying, with closed eyes, but she was not asleep; for unusually her lips moved, and as her breathless father stooped over her, she was repeating, broken sounds, that beautiful hymn:

"O! when shall I see Jesus,
And reign with his above?"

Presently she opened her eyes, and fixed upon them a look, with a look of ecstasy almost, upon each of her friends. Then she spoke: "Father, Mother, mourn not, but I may look at you one time. Do not weep for me, for I am going home to heaven, and shall be very happy there.

Then she turned to her only sister, and after giving her charge of all the things and books, she turned again to her mother, and in a few sentences of her tender childish tenderness, she kissed her and sank back upon her pillow, saying—"I am tired and sleepy—sing!" We sang verses of "Around the throne of God in heaven," and then she was gone.

But we have one memento. Annie was prepared to die, and little mother, her son? If you are not, I would say to you, "Seek him while he may be found, call upon him while he is near."

ANNY EDDIE.

Girls, Help your Fellows.

"Georgie, come and make your plum!" said Mrs Grey to her delighted. It was Saturday morning, and there was a great deal to be done; for Mrs Grey's family drop lived, and she had to attend to all the little fingers, and still find the leisure and mind for her character to work in. Some added which had been just her "Georgie!" "Georgie!" said her busy mother, several times; but there was no Georgie to be found. Shelton was called.

"Here, Jane, come and see to the fire; my hands are in the dough!" Jane was would's off get off out of sight and hearing when there is so much to do. Where Agnes then?

"Pinning the book-mark," was the reply.

"Go and tell her to put that right away, and sweep the parlor and hall out. Where Paul Georgie, and tell her to do up the chamber work, and to you stay here to help me."

Yes, mother," was the cheerful reply.

The girls all obeyed their mother's orders, as happy, sprightly, if doing anything else, but they never thought of doing any thing without orders. The whole out of everything rested on their mother, and she, also, had the care of eight children, and the mother of three, holidays, full-grown daughters, on the day when all was in her power, with a hand of little one around her. Perhaps the little one had been her own, perhaps she had not slightly turned her girls; but she was old enough now to assend their mother's assistance. They knew very well that their mother had hard work—hard—but they felt sure, or nearly so, every body's life, and believe she could be quite cheerful even and labor, but little would know of it. Every day she groaned with weariness, and at night and in the morning had little rest, so still that she could hardly, hand them.

"Mother, why is the world so busy? make the girls do more?" asked her husband about every day of her life; and so often Her Grey replied, "O, they do great deal, they are always willing to do all for them. They are a great help to me." Just like a mother! She can always be readily imposed upon. She'll shield her children to the last.

The Grey girls were always willing to do what their mother had bid them, but they were always ready.

"Come, Annie, 'tis almost six o'clock," Mrs Grey would say.

"Yes, mother, I'm just going."

But a small sometimes in steady deck before there would be any actual work, and the indoor and brothers would be found in their day's work, hungry and of course angry, when they saw that dinner was behind-hand. Poor Mrs. Grey was the head of her family, responsible for dinner, and the blame of causing them to be unsteady and irregularly served out, that she alone should bear. Poor,